¶ This treatyse is called the doctrynale of dethe and is to be rede afore a man or a woman whan it semeth that they be in the artycle of deth.

Rede this as it foloweth afore the sicke persone ye shall vnderstonde that none shall haue the kyngdome of heuen but suche as syghteth for it/and specyally agaynst theyr body the tyme of temptacyon and sekenes. The soule and the body are of contrary nature and of contrary condycion/and betwyxt them is contynuel bathayl. Yf your soule take paciently the bodely sekenes/and as hertly as it can thanke god therof/ for ye haue disserued this paynes & the more in punyshement of syñe/than your soule preuayles agaynst your flesshe and getteth the vyctorye/and in rewarde therof ye shal haue the crowne of glorye. ¶ Remembre how oftentymes your flesshe hath drawen your soule after it to synne by delectacion/therfore now our lorde hath sente you a tyme for to recompence for thole many offences Wherfore now late the soule drawe the flesshe to it and offer it to god as a sacrefyce brennynge wyth paynful sekenes in satisfaccyon of that inordinat plesure that it hath had in the flesshe from the tyme that it was Joyned therto/paciently and thankefully take the payne & than the payne is prouffytable to you/& more swete in thacceptacõ of god

thenne euer flesshly plealyre was accepte vnto you from the tyme ye were borne/thenne ye shall haue therby the loue of god/ remyssyon and forgeuenes of synne. Increace of grace/ and the grete helpe of our lorde at the houre of deth/ & ye shall haue perpetuell Joye for that ye haue soo paciently taken this temporell payne for the loue of hym. ¶ Now lerne ones to haue a pacyent herte/lerne mekely to here the yocke of god/do one prycypall acte for the loue of hym that bare the crosse of moost bytterest papy for your loue. Remembre he allayed your burdey/he feled it/ he is redy to rewarde you for it/ he hath layde it on youre backe/ thay thynke that ye wyll here it/shewe you his obedyent seruaunt/and yf ye bere it of loue ye shall fynde it the more lyght ter/and ye shal fele that his mercy shal lesley your burdey & Inwardly refresshe you by his grace w̄ Joyfulnes of spyryte as he sayth hymself. All ye that haue laboured & haue borne grete burdey for me come to me & I shall refresshe you/shewe your selfe now a trewe chylde and dyscyple of our lorde whiche sayth ꝓ who wyll be my dyscyple he muste forsake his flesshly delyre and take vpon hym the crosse of trybulacyon. ¶ Now the crosse is on your backe now bere it myghtely after youre sauegour your flesshe delyreth helth ay rest/ye muste forsake this delyres and conforme your wyll to the wyl of god whiche knoweth what thyngs is moste to your auayle/and by this shorte payne hath ordeyned yf.

ye applye you obedyently to take it that ye shal be delyuered therby from many a synne whiche ye ha ue longe tyme contynued in/ and a lytell payne in this lyfe auoyded grete payne after this lyf/ and a shorte payne here recompensed for a longe payne there/ and by the payne that ye suffre in this lyf ye shal not only haue forgeuenes of synne but ye shal haue grete Joye after this lyfe. And the payne whi he he suffred after this lyfe it deserued only forgyp uenes of synne but noo more Joye they shall haue therfore. Wherfore vnderstondynge that ye muste haue payne for synne acordynge to the ryghtwyl nes of god/ be gladde that ye haue the lesse payne whiche is more profytable to you than that grete and longe payne shold be. This ye thynke is a gre te payne but in regarde of that payne whiche is a uoyded by this graciously takynge it is in maner no payne. The dere beloued soules of our lord they had grete payne afore they departed out of this lyf and they delyred so to haue for they knewe the pro fyte and frupte whiche they shold haue therby whi che they haue now & are put in full sure that they neuer shall haue suffraice of payne after this. Re membre this blessyd felawshyp whiche hath gone afore you/ and be glad that ye maye be felawshyp with them/ truste it verely ye shall haue grete com forte of them/ agaynst your goostely enmye yf ye Joy fully folowe them. I wote wel your flesche grugeth with payne but that shall not lese your merite/ for

it is naturall to the flesshe so to do/the merytt is in
your soule that ye thynke ye haue deserued it and
haue a wyll to suffre it as longe as it pleased god
ye shal haue it and saye in your soule/lorde I thank
the for this ryght wys payne whiche I suffre bles-
syd be thou that sendes me reason and techynge to
take it paciently/thy name be blessyd euerlastyng-
ly and with al the force þ ye may applye your bo-
dy to suffre payne lyke as our sauyour applyed his
body to the crosse for you. And whan ye fele that ye
drawe to sekenes haue wyll to saye gramercy my
lorde lyke yf ye receyued a precyous gyfte of hym/
& yf your payne be so grete that ye thynke not vpon
thankynges at that tyme/soone after whan ye fele
the payne allwaged than hertly thanke hym that
he wyll make you partener with hym in passyon
For as sayntt Poule sayth/lyke as we are parteners
with hym in passyon/so we shal be parteners with
hym in Joye and consolacyon. ¶ Remembre also
the grete rewarde that ye shall haue for paciently
takynge of this payne. For as sayntt Poule sayth/
all the paynes þ we may suffre are not able to ha-
ue that Joye whiche we shall haue for payne / but
only by þ grace of god whiche hath ordeyned that
a lytell payne well takey here shall haue Inestima
ble Joye there. Ye shall haue god hymselfe for the
good labour of your suffraunce & the same gloryе
that he hath. That is to saye/ye shall clerly se the
same godhede and blessyd dyuynite that he seeth/

& haue euerlastynge glorious fruycyon with moste
swete & brennynge loue of the same/and be in fe-
lawshyp with his blessyd moder and all the angels
and sayntes of heuen in myth and Joye with en-
dles blysse so grete that neuer eere dyde here/neuer
eye dyde see/neuer herte dyde thynke the leest parte
of that Joye. ¶ O what payne wyll the dampned
soules whiche are now in helle suffre soo that they
myghe auoyd that outrage & horryble payne that
they haue & euerlastyngly shal haue/yf they myghe
auoyde ꝑ perpetuell payne by ony temporel payne
that they myghe suffre/yf they had lycence to tome
agayne to this lyfe al erthly payne shold be swete
to them/and all payne of this worlde sholde be in
maner as noo payne to them/ all that payne they
sholde haue auoyded yf thy had gracyously takey
payne in this lyfe afore ꝑ they departed/ and they
that bey in heuen haue so grete Joye for the payne
that they suffred in this lyfe blessydly ꝑ they thyn
ke yf that they were here agayne they wolde suffre
an hondred tyme more payne than euer they dyde
therfore now applye you to suffre thankfully this
payne that ye may haue there the grete inestymas-
ble Joye whiche groweth of good suffraūce. Now
gyue gode example to those ꝑ are aboute you that
they may see by your meke takynge of payne that
ye are ꝑ fayethfull chylde of god/& that they maye
lerne of you lyke wyse to do in tyme comynge/and
than your reward shal be doubled/for ye shal not

onely thay for your selfe be rewarded/but also for them whiche are bytred by you. ¶ Haue also in ꝑ lyght of your soule your sauyour Cryste Jesu and see the grete effusyon & sheddynge of his blode and moost paynful deth that he suffred for you whiche neuer dyde synne/ but suffred for your synne ꝑ ye sholde neuer be dampned yf ye wyll aske mercy & be confessyd of youre synne/& be purchalled grace by the sacrament of baptysme that yf ye had deyed thay whay ye were fyrst cristened ye sholde neuer haue had payne after this lyf/but for those synnes that ye haue done from that tyme ye muste suffre payne in this lyf or in that other lyke bāt yf ꝑ synne be done awaye by the sacrament of confessyon/ therfore folowe now the exampyl of your sauyour in so moche he suffred for your synne ꝑ moost greuous payne applye you to suffre that ye maye/ for all ꝑ ye may suffre is no thynge comparable to ꝑ he suffred for you/& thay truste veryly ye shalbe hertly welcome to hym for ye haue wel folowed hȳ/thyse paynes patyently taken shall delyuer you from ꝑ moost outrage payne of hell/& ye maye so bleſſedly take them wt geuynge thankyngꝭ to oure lorde for them ꝑ ye shal neuer haue payne in purgatory/but thyse paynes with the vertue of the sacramentes of the chirche shall be to you perfyte purgacyon. Our lord of his Infynyte mercy graūte you habūdaūce of his grace so to take youre sekenes as maye be moost prouffytable to your saluacyon. Amen.

After that ye haue shewed to the sekr person how they shal pacyently take the sekenes to the plesyre of god and theyr grete meryte/ yf ye se that of lykelyhode it is a deedly sekenes and that they be lyke to departe out of this worlde/ than fyrste of al counsell them to receyue the holy sacramentes of the chyrche whiche they are bonde to receyue whan they are lyke to deye/ whiche are the sacrament of confessyon/ the sacrmente of the body of our lorde/ and after this counsell them to receyue the sacrament of anoyntynge/ and saye to them thys Ye shall vnderstonde that all sekenes & payne cometh of synne/ for yf there had neuer bey synne there sholde neuer haue bey no payne/ and the remedye ayenst synne is grace whiche our lorde hath ordeyned to be receyued by the sacramentes of the chyrche/ therfore the louerayn medecyne bothe for soule and body are the sacramentes of the chirche/ wherfore yf it pleased god that ye shal haue youre helth agayne ye shall haue it ꝑ soner and the better/ for withoute the specyal helpe of god there is no medycyne that may helpe nature/ & yf it please his grace that ye shall not deye at this tyme ye shall haue the more gracyoule contynuance of lyfe that ye holyly dysposse you to deye. And yf it please god to take you out of this lyf ye shal go surely armed with his grace and haue specyall helpe of our lorde and departe lyke a true cryster man ¶ Also I counsell you that ye neyther desyre to go out of this worlde

ne whyde in it but that ye offre you holy to ꝑ wyll of our lorde as the obedyent chylde of hym whyche was obedyent to the wyll of his fader whan he lut fred deth for you/and of both rather orther yourlel fe to depe thenne to lyue/thenne ye shall not be de/ cepued for it is ꝑ moste surest waye/ many a man is deceyued the tyme of theyre dethe by hope ꝑ they haue to contynue in this lyfe/ for as longe as they truste verely to lyue they neuer dyspose them perfy ctly to depe/and so deth taketh them vndispoyd to the domage and hurte of theyre soule. ¶ Also say I cōsel you as moche as ye may to enforce yourself to haue sorowe and displeasure for the manyfolde offences in dyuerse synnes wherby ye haue displea sed god/or haue a wyll to be sory therfore wᵗ perfy te wyl to amende youre lyfe and serue god the bet/ ter as longe as they shall lyue yf it please god that ye shal retourne to your helth agayne. And ye shal not haue sorowe ne wyll to sorowe for fere of dethe ne for fere of payne/but ye shall wyll to be sory for that ye haue be so vnkynde and so greuously hath offended so gentyll & loupnge a lorde whiche hath made you and gyuen you al that euer ye hadde in goodnes from the tyme ye came in to this lyf/and whiche wolde suffre deth for the greate loue he had for your saluacyon and hath ordeyned euerlastynge Joye for you be sory that ye haue offended his gra ce/& bycause ye wolde not be dysceyued from hym. Yf ye see that ꝑ seke persone is lyke to contynue a

good ſpace or it come to deth/thay it is expedyent to rede afore them ſome holy mater of the loue of our lorde/ or of his grete mercy/ or the cõmaunde mentes of god/or ſome cõfeſſyonall/that is to ſaye ſome boke whiche teched a man how he ſholde confeſſe hym/ for that ſhall bringe many maters to theyre mynde whyche peraduẽture they were neuer confeſſed therof in theyr lyfe/or ſome holy prayers to ſtyre them to the more deuocyon. ¶ Alſo ſee that there be plente of holy water & that it be oftymes called aboute the hous of the ſeke perſone. Alſo ſet in the ſyght of ꝑ ſeke a crucyfyx and alſo ay ymage of our lady yf ye can haue it other y pficture or ely carued werke. & oftentyme biddeth them remembre the paſſyon of our ſaupour wherby they ſhal haue remyſſyon of ſynne/ and ſpecyall defence from theyr goſtely enmye/and bydde them hertly beſeke oftentymes that bleſſyd moder of mercy/ to praye for them & that ſhe wyl be with them at the houre of dethe. And alſo yf he be lettred ſaye wyth hym the ſeuen pſalmes and the letanye and the pſalmes of the paſſyon/or holy antemes and reſponſes and hymnes of the trynyte or of our lady or of other feſtes. ¶ Alſo ſee that the holy candell be brennynge ſpecyally whan ye ſee he draweth nyghe to deth/& blyſſe hym oftentymes with it and yf ye haue ony holy reliques laye them vpon hym. And whan ye ſe that he gyued vp the ſpirite crye and bydde thoſe whyche are aboute you crye the fader the ſone and

the holy gooſt helpe your ſeruaūt. Jeſu Jeſu Jeſu by the vertu of thy paſſyon helpe thy ſeruaunt/ bleſſid virgyn Marye and moder of mercy helpe thy ſeruaunt. Jeſu haue mercy of thy ſoule/ all the courte of heuen we beſeche you in the charyte of oure lorde praye for his ſoule/ the grace of the holy gooſt and the meryttes of Cryſtys paſſyon be with the Amen

Alſo yf ye thynke the tyme wyll ſerue therto it is expedient to ſhewe to the ſeke perſone the temptacyons wt whiche cōmonly ye deuyl aſſayled ye ſoule at ye houre of deth ye it may be more ſtronger to reſyſte his malyce at that tyme for thay he is mooſt feele to tempte them/ he wote well yf he gete them not thay he ſhal neuer haue them/ wherfore with all his deceyte and ſutelnes he laboured to dyſceyue the ſoule and bringe it in dyſperacyon yf he maye/ and ſpecyally he wyll tempte them in theyr fayth and make them to beleue that it is falſe/ and therfore ſaye to them/ ſee that ye be faſte in the fayth of Cryſte/ for the deuyll wyll tempte you therin and make you to byleue yf he can ye ye fayth that ye haue byleued on is falſe/ and that ye haue ben dyſceyued all your lyfe therby/ for he knoweth that the fayth is the grounde of al vertue and that no man is ſaued without the fayth/ for this cauſe ſaye to them/ ſee ye be faſte in the fayth of Cryſt for your goſtely enmye wyl now do that he may to make you to forſake youre fayth he wyl ſaye that

ye haue bey dilceyued all youre dayes in ꝑ fayth/ for it maye not be that thre perlones ſholde be one god. ¶ Alſo he wyl ſaye that Cryſte was not very god and may & that he was not borne of a virgin & that he is not verely in the ſacrament of the auſter/ Wherfore I exorte you in gode vnderſtōdynge that ye may not be laued without fayth that ye be ye faſte the fayth that ye haue taken at the fonte ſtone & defye the deuyll with al his fallehode and ſaye in your herte ye wyll dye in the fayth of Cryſte whiche god hath declared with ſo many & grete myracles propre to hym ſelf that he hath ſhewed it true lyke as hymſelfe is true/ therfore thynke that ye wolde ſuffre all ꝑ martyrdomes & paynes that the body of man myght ſuffre rather than ye wolde forſake the fayth whiche god hath ordeyned to your ſaluacyon/ wherfore put your hole confidence in god whole power is able to defende you agayne all the malyce of the deuyll and wyll not fayle his faythfull chylde/ and truſte verely that your mygty fayth ſhal affraye the fende/ and with ꝑ power of god and ſpeyall aſſiſtence & helpe of that fayth full virgyn whiche by the mercyes of her fayth dyde cheeyue the ſone of god without knowlege of man And with the helpe of ſaynt mychell & your good angell with his felowes ye ſhall make the fende a ferde of you. ¶ It palleth the power of the fende to compelle ony ſoule wylfully to erre in the fayth and what ſo euer temptacyon comed in your mynd

de contrarye to your fayth/haue wyll to byleue as the chirche of god byleueth and as our sauyour Jesu Cryste teched the chyrche to byleue/ and all the falle suggestyons of the deuyll and thoughtes contrary to the fayth shall noo thynge hurte you/ for there is neuer synne in the mynde dampnable except it come of the wyl nor in none other power of the soule. Byleue faythfully suche techynge & prechynge as ye haue had by the chirche/and what soeuer cometh contrary to that in your mynde/thynke it is falle and cometh of the deuyll fader of all fallehode. Werfore I exorte you that lyke as ye haue begonne youre lyfe in the perfyte fayth of the chirche/so ende it in perfyte fayth and obedyence/ for all the wele of your lyfe now hyngeth of the ende. ¶ Yf they be lerned saye the crede afore them in latyn. Yf they vnderstonde no latyn saye it in Englysshe after this fourme. I byleue in god fader almyghty the maker of heuen & erthe/ and in Jhesu Cryste the sone of hym our oonly lorde whiche by the werke of the holy goste was conceyued & borne of the vyrgyn Marye/ and suffred passyon vnder Pylate and was crucefyed/ deed/ and beryed/ the thyrde daye he rose from deth to lyfe and ascended to heuen & there he sytteth at ꝑ ryghte honde of the fader almyghty/ and from thens he shall descende to Juge quycke & dede. ¶ I byleue also in the holy ghoste and in holy chyrche and in all ꝑ sacramentꝭ therof/ also I byleue in forgeuenes of synne & that

euery may shal ryse from deth to lyf and that the good people shall haue euerlastynge lyfe and Joye Amen. ¶ And spehe this with ay hye voyce that it maye be well herde/ & yf ye thynke ꝑ tyme shal be sufficient afore the deth reherse the crede dyuers tymes that the sehe maye be made stronge in ꝑ fayth & to confonde ꝑ deuyll whiche loued not to here ꝑ crede & fleed from ꝑ londe of the voyce specyally whan it is sayd to the entente ꝑ it shold confunde the deuyll. ¶ Also saye to the sehe/remembre ꝑ grete fayth of ꝑ Patriarches Abraham Ysaac & Jacob whiche they had in god our sauyour Cryst of whome they ꝓphecyed/ & for theyr fayth they were specyally byloued of our lorde & preserued from grete peryl/ & after the passyon of our sauyour they were brought out of ꝑ pryson called lymbo in to ꝑ kyngdome of heuen. Also remembre ꝑ fayth of ꝑ apostles Peter Poule sayn̄t James sayn̄t Johan w̄ all theyr felowes. Also remembre what paynes Innumerable martyrs dyde suffre bycause they wold not forsake theyr faythe/ & in theyr martyrdoms our lorde shewed so many grete myracles ꝑ ꝑ enmyes of ꝑ fayth were torned to ꝑ fayth. Also remembre ꝑ inumerable men & wymē whiche haue keped this fayth truly in theyr lyf & deyed therin for whom god dayly shewed myracles al thole dyd plese god by fayth/ & w̄out fayth no soule maye please hym. Remembre the profyte of ꝑ faith it optayned al thynge of god profytable to the soule as he sayth hymselfe all thynge are possyble to a faythfull soule.

¶ The seconde temptacyon is agaynste ꝑ vertue of hope by dilperacyon.

Whan ꝑ soule at the artycle of deth is trou-bled ouer mꝫ grete sekenes/thā ꝑ deuyl wyl put in theyr ymaginacyon al ꝑ grete synnes that it hath done/and so in theyr grete trouble bo-dely & ghostely he purposed that they shal no thyn-ge consydre but payne & synne wherby they shol-de fall in dilperacyon seynge the grete abhomyna-cyon of theyr lyfe. And specyally he wyll labour to confunde them in suche synnes as they were neuer cōfessyd of whiche for negligence they dyde forgete Wherfore ye shall saye to the seke/ see that ye put your full hope in ꝑ mercy of god/for of all synnes ye sholde specyally offende god yf ye had not a ful bylyue and hope of his mercy. And truste ye verely that ye haue forgeuenes not onely of thole synnes of whiche ye be confessyd but also of all thole of ꝑ whiche ye wolde haue be confessyd of yf they had comen in your mynde/knowe ye verely ꝑ the mercy of god is Infinite it passed your mynde to thynke how grete it is/wherfore I warey you truste verely in the full mercy of god/and yf ye had neuer done good dede in al your dayes but as many synnes as there are droppes of water in the see/or cornes of sande in the worlde/ and yf there come but two of them to your mynde the tyme of confessyon vnder-vnderstondyge ye wold be cōfessyd of them al yf ye

mpghte haue them all togyder in mynde and haue wyll for to be sory for them ye shall haue forgeues nes of them al/and yf your speche sayle you yet yf ye alhe mercy in your mynde and haue wyll to be confessyd yf ye mpght ye shall neuer be dampned for them . wherfore see that ye haue dysplesaure in your herte that euer ye dyde breke the commaunde mentes of god & synned dedly/and haue very pur pose yf ye mpght lyue a thousand yere that ye wyl no more breke his cõmaundement and that ye wol de rather suffre all the torments of the worlde thay ye wolde synne dedly and deserue to lose the glory of our lorde god and the kyngdom of heuen/ thus meke your herte and ye shal haue grace. Our lorde sayth in the sauter that he neuer despysed a contry te & a meke herte. And the prophete Ezechyel saith that in what houre a synner taketh sorowe for his synne he shall be saued. And saynt Bernard sayth that the pyte of god passeth without all mesure the wretchydnes of man/for he is euer redy to forgyue the synne yf we haue wyll to be sory therfore and alhe mercy with confessyon. One of the gretest sy nes is to byleue þ god is not mercyfull/for in that a synner dooth all that is in hym to spoyle god of one of his mooste gretest vertues whiche is calledy mercy /& as longe as your soule is in your body ye shall haue mercy yf ye alhe it /therfore see that oft tymes ye lyft vp your hert to god & alhe hẽ mercy And whan the persone whiche is in the artykell of

deth maye not ſpeke/bydde them holde vp ꝑ fyn-
ger or ſtyre it in token that they alkey mercy with
herte. And yf they haue lyght to loke vpon the cru
cefyxe/ laye thus to them. Beholde how you lorde
god bowed his necke to kylle you/his armes caſted
abrode to halle you/his handes are opey to reward
you/his herte alſo is opened to loue you/all his
bleſſed body is offred to the fader in ſacrefyce for
you yhat ye ſhall by the vertue of this oblacyon ha
ue remyſſyon of ſynne/and yf ye hertly alke mercy
ye ſhall haue forgeuenes by ꝑ vertue and merytes
of his paſſyon though ye neuer haue done gode de
de wherby ye deſerue to haue forgeuenes/ for this
cauſe he ſuffreth paſſyon that al ſynners ſholde ha
ue helpe therby whyche wyll alke mercy. And eue
ry may as longe as ꝑ ſoule is in the body is in the
ſtate ꝑ he may haue grace. ¶ Remembre how that
ſaynt Peter denyed Cryſte and alked grace & had
it. ¶ Alſo ſaynt Poule dyde perſewe ꝑ.cryſtey peo-
ple for to kyll them/and afterwarde he alked mer
cy and was made the choſey veſſell and ꝑ louer of
god. ¶ Alſo ſaynt Mathewe and zache were ſyn-
fully occupyed/and yet afterwarde by a repentaũce
of herte they came to greate grace. ¶ Alſo Marye
Mawdeleyne by alkynge mercy and repentaũce of
herte is now aboue many virgyns in heuey/ not-
withſtondyge ſhe was a comon womay in this lyf
¶ Alſo Marye Egyptyey a comon womay and
now by mercy is ay holy ſaynt. ¶ Alſo the theef

whiche hynge on the ryght syde of our lorde asked mercy and had it and was that same daye put in possessyon in the glorye of god. ¶ Adam. Dauid. Ylachy/& Manasses. with many moo/thus by cō trycyon and askynge of mercy hadde forgeuenes of theyr synnes/wherfore sythen that ye haue thus many wytnesses of the mercy of our lorde I requyre you in god that ye put full confydence in the merytes of Cristys passyon & aske mercy & ye shall haue it.

¶ The thyrde temptacyon is to angrenes and Ire agaynst the vertue of pacyence without whiche vertue payne is not profytable.

SAye to the sekc persone thus. Youre goostly enmye ꝑ fende wyll tempte you to grutche with your sekenes and to thynke that your payne is to grete and for to grutche agaynst god bycause he suffred you to contynue in so grete and so longe payne/for the fende knoweth well ꝑ by grutchynge agaynst god the soule leseth the greate vertue of pacyence whiche shall be moste necessarye to them whan they shall be broughte afore ꝑ grete Juge for to receyue the sentēce of saluacyon or of dampnacyon. Wherfore agaynst this tēptacyon see that ye remembre well that all the payne that ye suffre cometh of the ryghtwysnes of god/and that almygh

ty god is the pryncypall werker of all the payne
that ye fele/lyke as ye haue wrought lynne so he
werked now payne/for of ryght lynne muste haue
payne. ¶ Now remembre how oftentymes ye haue
ben dysobedyent to god and done agaȳst his lawe
and cōmaundementes/and with all your herte ap-
plye you now to make amendes by pacyent & Joy-
ful sufferynge of payne afore ye departe out of this
worlde for a lytell payne thankefully takey satyl-
fyed for grete fȳne/& moche more your grete pay-
ne shall delyuer you from many and grete fynnes.
¶ Now shewe your self ꝑ very obedyent childe of
god/and thanke hym hertly of his gracyous dysp
tacyon/and beleue hym that ye may haue grace to
suffre pacyently with obedyent herte a lytell whyle
for his loue whiche suffred the grete payne & pass-
yon for you with moost bytterest deth on the crosse.
Our lorde sayth we shal kepe our soule with pacy
ence/& there is vnderstondynge ꝑ we may lese it by
Impacyence. The kyngdom of heuen sayth sayne
Gregory is not opened to suche as grutched w̄ ꝑ
werkes of god/a contryte herte is redy to suffre all
paynes & sekenes Joyfully/& it offred hymselfe to
payne to satisfye for fyne/ wherfore trust verely ꝑ
yf ye take mekely this payne it shal stonde you for
grete parte of your purgatory/& it may be so Joyful
ly takey w̄ entent to please god & satisfye for fyne
that this shalbe your hole purgatory/ & ye shal ne
uer come in purgatory after this/by ꝑ ryght wylnes

of god grete synne deserued grete payne/and longe synne longe payne/ but ꝑ pacyent takynge of payne thurgh the mercy of god maketh grete payne lytell payne/and longe payne shorte payne. Wherfore saye to our lorde/a mercyful lorde I beseche the punysshe me here and spare me euerlastyngly that I neuer come in the endles payne but suffre me gode lorde to crepe vnder the wynge of mercy.

¶ The fourth temptacion is to vayne glorye agaynste perfyte mekenes.

The fende whan he can not ouercome ꝑ soule by none of these temptacions than he wyl tempte the soule to vayne glory and saye. O how stronge thou arte in thy fayth/and how stable thou arte in hope/and how perfyte thou arte in pacyēce thou shal fynde but fewe suche as ꝑ arte/all those whiche are aboute the may be glad to see the grete vertue whiche is shewed in the. O how many gode dedes thou hast done in thy dayes/thou shall be remēbred many a daye/therfor yf ony suche thoughtes come in youre mynde say ye ayene/al my Joye is in god/for al vertue comed of hym/and yf euer I dyde gode dede of all my dayes it came of hym wherfore onely to hym be louynge and Joye/he be blessyd whyche hath gyuen me grace ony thynge to do whiche is to his pleasyre. Yf ye fele youre selfe tempte to vayne glorye/calle ye to mynde how ma-

ny cuyll dedys ye haue done lychey ye were borne & mysspended moche tyme in vayne. Remembre how the deuyll sayd to sayne Anthony/thou ouercomest me sayd he/ for whan I wolde exalte the by pryde thou lowest thyselfe by meknes/and whan I wolde lowe the by dilperacyon/thou exaltest thyselfe/ by full hope of mercy.

¶ The fyfte temptacyon in the artykel of deth is to haue ꝑ mynde occupyed with worldly thyngs more than with ꝑ goostly prouffyte of the soule.

Suche temporal thyngs as a man hath moste loued in this lyf/he shall be moost tempted with to haue his mynde moost vpon it in his departynge/as ryches/flesshely plealyre/honour/ wyf & chyldern with other suche/as he hath gretly loued in this lyfe/& the fende shall tempte hym to be more occupyed therwith Inwardly in his mynde than with the goostely wele of his soule. wherfore it is expedyent that euery wyse man to god and to his soule haue his testament made in ꝑ tyme of his helth that he be not letted in ordeynynge of ꝑ temporall thynges from the moste perfyte ordenaunce of his soule to haue the more blessyd endynge ꝑ they may haue a quyete tyme to gyue attendaunce to theyr goostly phylycyan. And agayne this tyme it is expedyent ꝑ a man prouyded specyally for a goostly phylycyan/ that is to saye a man whiche is lerned well in the lawe of god/and can blessydly helpe to

order the soule agaynste the departynge from the body/ for all the wele of the lyf hanged of that en dynge. Yf it hath bey neuer so wretched a soule yf the ende be gode it shal be saued/ for thay in theyr departynge they sholde haue none Inquietacion by makynge or by executynge of theyr wyl/ wherfore whay the wyll is made and the worldly thynges ordred/ thay bydde them torne theyr mynde to god as moche as it maye/ bydde them crye for helpe Inwardly in theyr herte and also with mouth yf it cay or maye vnto god and to his blessyd moder & other sayntes the whyche they haue had deuocyon to & also for mercy & grace/ and specyally se that they beleche the moder of mercy and aduocate for mannes soule to praye for them & to be with them and helpe them in the departynge from the body. Also bydde them crye for helpe to sayne mychell & other holy angels whyche haue had labour with kepyng of them sythey the tyme þ it was create and made of almyghty god. ¶ Also yf the sicke may cõ petently well speke it is a specyall prayer at þ tyme to saye the .vij. psalmes & letanyes/ or som other the whiche they haue deuocyon vnto. & yf they may not wel speke it is gode to say thay afore them af ter þ ordenaũce of þ chyrche/ specyal to exorte them þ they haue specyall remẽbraũce of Jesu & his pally on for saluacion & helpe is specyally promysed to vs in þ name. Also saye to them o how glad maye ye be þ ye shall now go from all myserye of payne

and of lynne & come to the Joyfull felycyte of god where ye shall neuer haue payne nor sorynes/ and remembre that ye shall go to your owne moste lo-uynge and pytefull fader whiche made you and re-demed you/ and hath ordeyned ꝑ kyngdom of he-uen ful Joye and blysse for to receyue you/ thus spe-ke to it of the Joyes of heuen of the grete mercy of god how gentyll he hath be to synners/ also spek to them of the profyte of pacyence in payne of martyrdomes of sayntes and grete paynes whiche the good soules had taken vpon them in this worl-de for the loue of god and theyr grete rewarde in he-uen/ and prouyde that there be no grete stryuynge ne noyse aboute it to withdrawe the soule from suche meditacyon and desyre as sholde be to the grete de-fence of it ayenst the fende & procure specyall helpe of god.

¶ Here folowē certayne questyons profytable to suche as appreth to be in the artykell of deth.

After that ye haue made the soule stronge a-gaynst the comon temptacyons whiche co-meth in the artykell of deth/ than it is expedyent to questyon with it/ for in answeryng to the questy-ons ye shall sele where it hath nede of reformacyon and there ye maye reforme it. Fyrste alle-are ye not gladde that ye shall deye in trewe fayth of Cryste and with full fayth of all the sacramentes of the chirche. Are ye not sory that ye haue broken the cō-

maldementes of god many tymes/ lythey ye were
borne/haue ye not wyl now chatiyf ye mpghte lyue
ty this lyf many yeres that ye wolde better kepe þ
cõmaundementes of god thay euer ye dyde. Are ye
not sory þ ye haue not lyued so well as ye mpght
haue done/ ye byleue that ye shall be saued by the
merytes of Crystys passyon & by the vertue of his
sacrament/ & þ he hath suffred deth for you ty his
body whyche was very god & man. Ye thanke your
sauyour Cryste Jesu whiche wolde suffre þ mooste
bytterest payne of deth to redeme & saue you from
dampnacion. Ye thanke hym hertly & as longe as
ye lyue ye wyl put your full hope of saluacion ty þ
merytes of his passyon. See that ye aske helpe of
Jesu Jnwardly ty your soule/ see that ye oftentyme
cõmaũde the deuyl ty þ vertue of Jesu to go from
you/ ty whose name heuen & erth and helle dooth
obedyence/ byleue not ye ty the lawe of god & ty al
the artycles of the fayth/ dysputte not ye all here-
syes & errours witchecraftes with al vayne byleue
contrary to the doctryne of the chirche. Are not ye
sory that ye haue done many good dedes more for
vayne glorye of the worlde and for drede of payne
thay for the loue of god. Aske not ye god mercy for
that ye haue offended hym & hym beseke faderly
to receyue your soule & to haue pyte of þ freyll con
uersacyon þ ye haue bey of ty this lyf. Also wolde
not ye rather suffre deth thay ye wolde ones more
synne dedely yf ye sholde lyue lenger/ ye praye god

that he wyll cõtynue this same wyll in you as lon
ge as ye shall lyue. Also forgyue not ye euery man
and wnman whiche hath offended you sythen that
ye were borne in worde or in dede. Also aske ye not
forgyuenes of all people & specyally of your neygh
bours and suche as ye haue dwelled with in one
hous to whome ye moost offended. Also are ye not
wyllyng that restytucyon be made to euery man of
whome that ye haue hadde ony good wrongfully
accordynge to your power. Hadde ye not leuer spen
de in restitucyon al your goodes than that ye wold
wrongfully kepe ony mannes good cõtrarye vnto
the pleasyre of god and the losse of your saluacyon
Also are not ye gladde that ye shall departe from
this wretched synfull lyfe full of mysery and of
payne/and mysery of synne to youre owne fader
and lorde god whiche loued you so specyally that
he wolde make you lyke to his owne ymage/ and
suffre the moste bytterest deth for you to bryng you
to his glorye. Also are not ye gladde to go to youre
owne cõtre there ye shal see god in his glorye his
blessyd moder and all the angels of heuen/and all
your frendes the whiche bey departed out of this
lyfe in the state of grace where ye shall neuer syne
ne neuer feell sorowe ne payne but euer perseuer in
perfyte Joye and gladnes and euer a lyue frelhe.
Beleue not ye the blessyd moder of god sayntes
chaell and all the saynctes in heuen/ and specyally
all those the whiche ye haue serued in this lyfe by

kaltynge theyr euyns or prayenge that they wyl be with you now at your departyng. Ye crye mercy of god and of all ꝑ worlde that ye haue offended/ ye alke helpe of god and of all his layntes to defende you from the fende now at the hour of your departynge. Who so answered to this queltyons kaythfully it is a tokey as may map haue cupdente that they departe blellydly and are of the choley chylderey of god. ¶ After this byd the lese persone saye thre tymes. In manus tuas domine cõmendo spiritum meum. redemisti me domine deus veritatis. And yf he cay not saye it thay bydde hym saye it after you/ and yf he maye not speke thay saye ye ꝑ same verse in the place of hym/ and thus with the mercy of god he shall depe blellydly and be delyuered for euer from the euerlastynge deth Amen.

¶ After this yf ꝑ sese may here so bydde him that he praye in his mynde after you. Also delyre of thole whiche are present to praye in mynde or with mouth after you/ and that they delyren of oure lorde to graunte the petycyons whiche are made in this prayers/ and praye suche as cay saye the psalmes of the pallyon to saye them to the entente that this soule maye haue a blellyd passynge

¶ Here folowen certayne prayers.

Here folowethe a prayer to the trynyte.

Fader sone & holy goost glorious trynyte one god almyghty haue mercy of thys synner & by the vertue of thy moost holy diuinyte & honour of thy name forgyne hym that he hath offended the by Ignoraūce malyce or freylte of conuersacyon in this synful lyfe. I commende lorde his soule to the/ whiche of nought dyde make it to thyne ymage. O moost pyteful fader of mercy for the vertue of thyn Infynyte goodnes shewe mercy and forgyuenes to this poore soule/ & in this grete necessyte helpe this feble & Inpotent soule whiche now hath moost nede of thyne helpe. O moost pytefull fader suffre it not to be deuoured with the houndes of hell/ but take it to thy possessyon for it is thyne/ gode lord thou made it therfore late neuer thy handewerke perysshe in defaute of thy helpe. We al beleue the in the merytes of our sauyour & his blessyd moder and al the merytes of thy chirche to be mercyful fader & lorde to it & brynge it to thy glore Amen.

A prayer to the sone.

O moost swete sauyour & mercyfull lorde Jhū cryste the sone of the almyghty fader for the merytes of thy moost blessyd passyon & honour of thy diuinyte cōmaunde this soule to be receyued a monge thy cholen childrey. O swete sauyour & re-

demer we thy ſeruaũtes grounded in the byleue of the/cõmendey this ſoule to thy mooſt bleſſyd protec cyon/good lorde forſake it not but make it perty- ner of thy glorye & cõſolacyon lyke as thou wolde vouchelauſe in this lyfe for our ſaluacõn to be par- tyner with vs in paſſyon. All we good lorde alley in thy name thy heuenly paradyſe for hym/not in hys merytes ne in our whyche are but aſhes & pou der & wretched ſynners but in the vertue & goodnes of thy paſſyon we alke it wherby thou dyde redeme hym and for the pryce of thy mooſt precyous blood wherby thou dyde opey paradyſe for ſynners whi- che putey ful hope in the of helpe & ſaluacyõn from euerlaſtynge dampnacõn & enmyte. And yf the ſe- he may may ſay this verſe folowynge late hym/ ſaye it. Diſrupiſti dñe vincula mea tibi ſacrificabo hoſtiã laudis. Late hym ſaye it. iij. tymes els ſaye/ it for hym/it is of grete vertue. Thay ſaye o lorde Jhũ Cryſte for the grete bytternes of payne & paſ- ſyon ꝓ thou ſuffreſt on the croſſe/& moſte ſpecyally in that houre whan thy holy ſoule departed from thy body haue mercy of this ſoule now whan it ſhal departe from the body that it maye gracyouſly be receyued of the amey.

A prayer to the holy gooſt.

OMooſt holy ſpyryte of the fader & of the ſo- ne whiche by heuẽly Inſpiracyon of thy gra-

ce maketh holy soules and purged them from syn
ne haue mercy of this synner and forgeue him that
he hath offended agaynst thy grace/kepe in it gode
lord perfyte vse of realoy as longe as ꝑ soule there
shall abyde in the body that it may meryto2yously
by thy grace perfytly relyste ꝑ temptacions of the
fende and auoyde all his malyce/ make this soule
lorde god fast in fayth hope & charyte that it may
euerlastyngly loue the & blysse the Amen.

¶ A prayer to our lady.

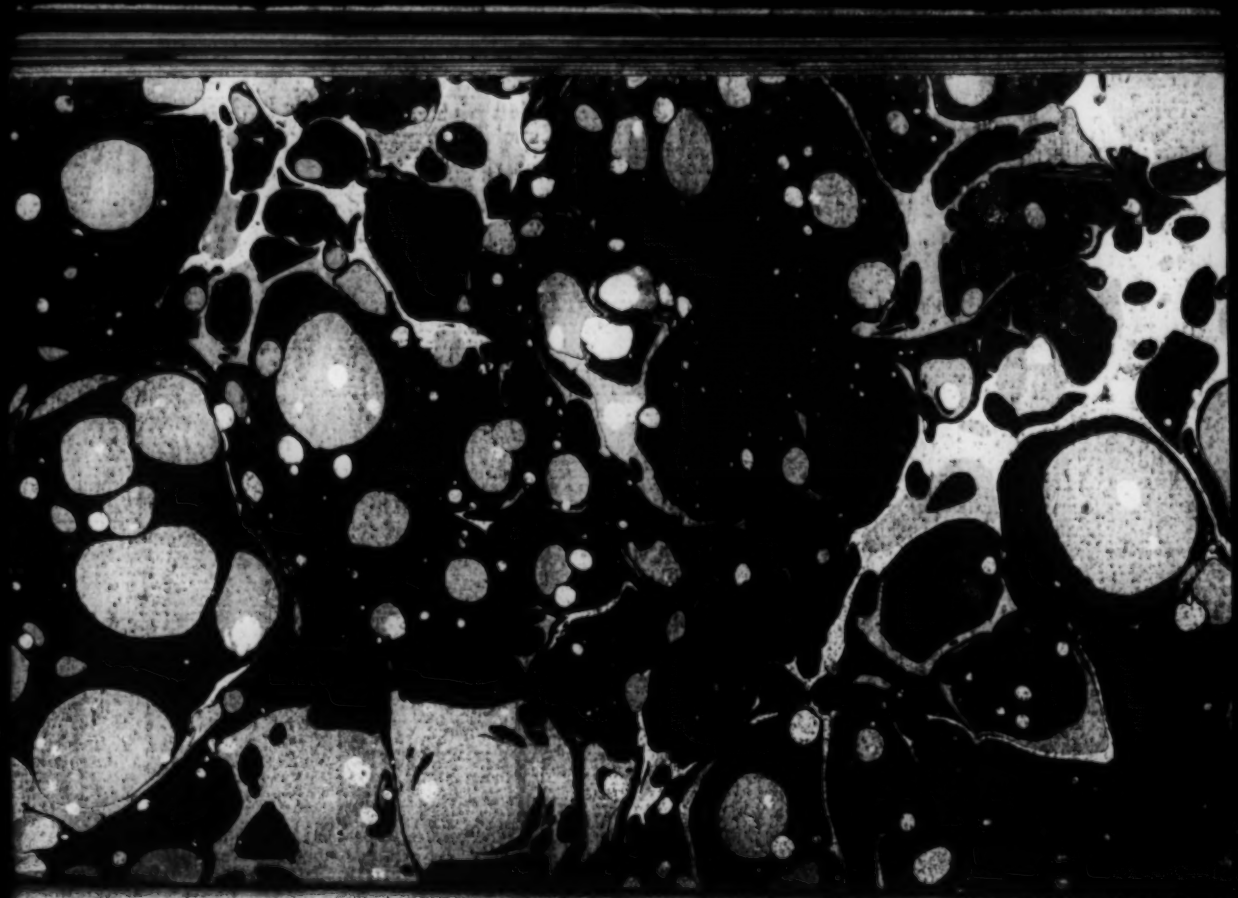
O Quene of heuen and moder of mercy vnder
god moste specyall helpe to all synners why
che faythfully called for helpe to the/gode lady re
conseil this soule to thy sone by the merytes of thy
grete fayth charyte meknes and chastyte/ and w̄
thy moost acceptable prayer purchase blessyd lady
forgeuenes and fredom from the doubte of synne
that for thy loue specyally moste benygne lady he
wyl forgeue it the manyfolde offences that it hath
done agaynst hym and make it possessyoner of his
glorye. O glorious lady whiche neuer fayled thy lo
uers in theyr grete nede/ now helpe blessyd vyrgyn
in this moste necessyte that euer this soule hadde
sythen that it was create/ for now hastely it shall
for the dedes done of his lyfe receyue sentence of
dampnacyon or of saluacyon. I beseche the moost
pytefull moder the true aduocate for mannes soule

be medyatryce for this soule at this tyme to the gre
te Juge our lorde god. We thy seruauntes and lo-
uers commendey it to thy blessyd kepyng/now for
thy moderly pyte and tender herte kepe it and pro
tecte it we beseche the to the honoure of god and ꝓ
and to the saluacyon of it Amen.

¶ A prayer to the angels.

O Blessyd angels of heuen. We beseche you of
your grete charyte and also for the grete lo-
ue that ye ought to almyghty god Cryst Jesu your
maker/ and also for the grete loue that ye haue to
the saluacyon of mannes soule that ye now helpe
this soule passynge out of this wretchyd worlde/ &
myghtely delyuer it from all the greate daungers
and perylles whiche are afore it and take it to your
felawlhyppe. Saynt Mychaell whose offyce is for
to helpe and to lede the soules in theyr departynge
now helpe this soule we beseche the and all the ho
ly angels whiche hath bey the keper therof we be
seche the now helpe and shewe the offyce of thy ke
pynge and assemble angels of thy holy felawlhyp
for to represse the wycked spyrytes of derkenesse/
and to all the .ix. ordres we make suplycacyon for
this soule. Also all Patriarkes prophetes martyrs
confessours virgins wedowes matrons we beseche
you helpe now this soule/and in specyall ye whos
me it hath moost serued and hadde deuocyon to in

this lyfe/the peale of our lord Jesu Christe/ þ vertue of hys passyon/ þ lynge and tokey of his holy crosse/the clene virginyte of his blessyd moder/the blessynge of all sayntes/ þ protectyon & defence of all the holy angels/ the prayers & suffrages of all the chosen people of god be bytwyxt this soule & al the enmyes therof in this houre of deth Amen.

¶ It is profytable to saye this prayers whan þ soule is departed yf there be none opportunite to saye them afore with this hymnes. Memento salutis auctor. and Rerum deus tenax vigor &c.

¶ Here endeth the Doctrynale of deth Enprynted at westmynster Jn Caxtons hous. By me Wynkyn de worde.